Education
and
Religion

TU
17
Zp
~~No. 4~~
Box 3
no. 6

IBR

TU
17
Zp
Box 3
no. 6

The lamp by which we read

Education and Religion

An address delivered at the Fifth Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Atlanta, Georgia, December 3, 1924, by Rev. Henry H. Sweets, D. D., LL. D., Secretary of Christian Education of the Presbyterian Church in the United States, and Manager of The Westminster Teachers' Bureau, 410 Urban Building, Louisville, Kentucky.

The program for the evening recognizes the fact that there are two primary functions of the Church. Bishop McDowell is to address you on the theme, "Winning Men to Christ." I am to speak on "Training Men for Christ."

Evangelism and Education Inseparably Joined Together.

Evangelism—making Christ effectively known to men—is the extensive work of the Church. Education—training for men. To neglect either is to limit the usefulness and imperil the life of the Church. "What God hath joined together let no man put asunder."

Christianity a Teaching Religion.

Christianity has always been a teaching religion. Jesus Christ has become the Head Master of the world. All true advance in pedagogy has proved to be really an approach to the method and spirit of His teaching. Paul the great scholar reveals not only marvelous ability as a preacher, but consummate skill as a teacher. All through the early ages the Church handed on the torch of learning. Luther, Melancthon, Calvin and the long line of their successors appreciated the teaching function

Errata

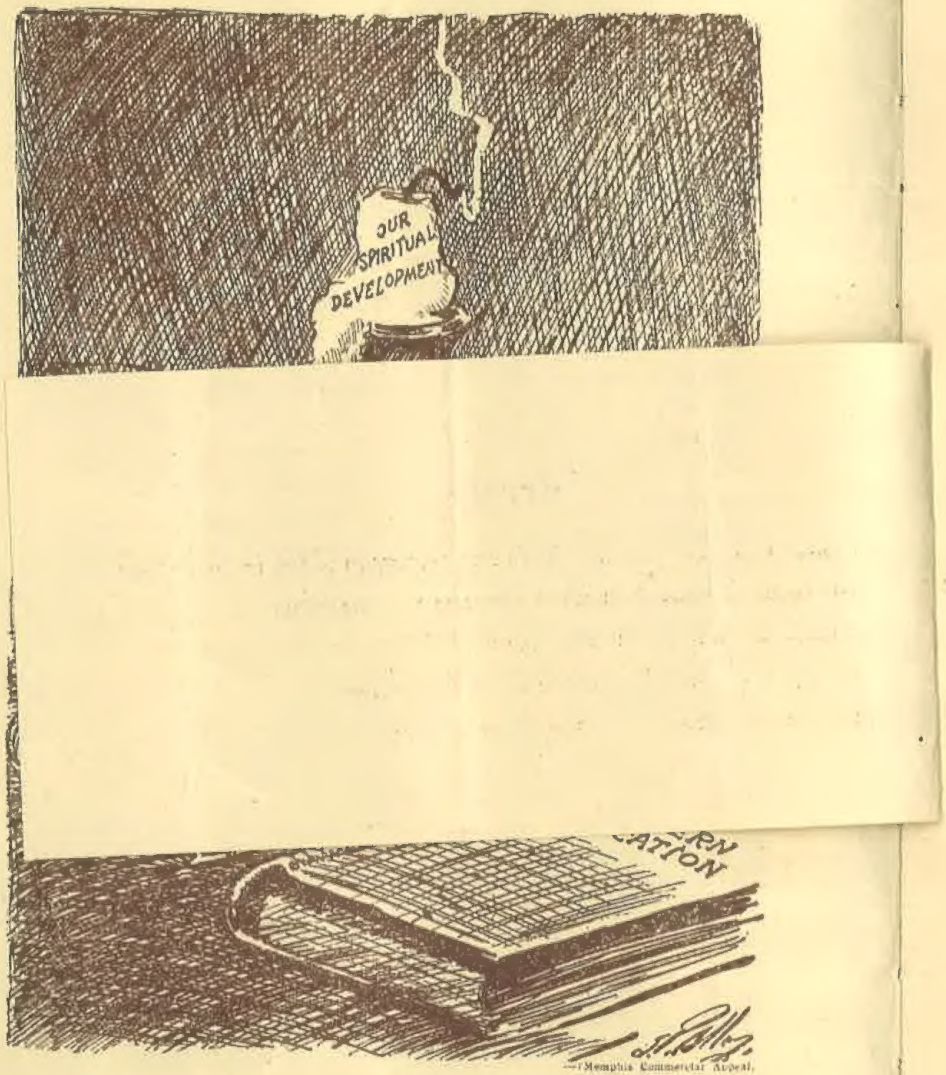
On page 3, in the last line of fourth paragraph, change *no* to *not.*

On page 4, in line 5, change *perpetrate* to *perpetuate.*

On page 10, line 10, change *diety* to *deity.*

On page 10, line 18, change *great* to *greatest.*

On page 15, line 11, change *dross* to *loss.*



The lamp by which we read

Education and Religion

An address delivered at the Fifth Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Atlanta, Georgia, December 5, 1924, by Rev. Henry H. Sweets, D. D., LL. D., Secretary of Christian Education of the Presbyterian Church in the United States, and Manager of The Westminster Teachers' Bureau, 410 Urban Building, Louisville, Kentucky.

The program for the evening recognizes the fact that there are two primary functions of the Church. Bishop McDowell is to address you on the theme, "Winning Men to Christ." I am to speak on "Training Men for Christ."

Evangelism and Education Inseparably Joined Together.

Evangelism—making Christ effectively known to men—is the extensive work of the Church. Education—training for Christ and His service—is the intensive work of the Kingdom.

These two duties are clearly set forth in God's Word. The great Teacher sent from God who said, "Go preach," said also "Go teach." One of the chief qualifications of the divinely appointed leader is "apt to teach." Luke in his gospel tells of "all that Jesus began both to do and to teach." Of the early disciples it is said, "They ceased not to teach and to preach Jesus Christ." The great promise of God through the Prophet Daniel is, "They that be teachers shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever."

Evangelism without education leads to superstition and fanaticism. Education without the warmth of evangelism passes into cold formalism and skepticism. The two are united in the thought of God. They must be kept together in the work of men. To neglect either is to limit the usefulness and imperil the life of the Church. "What God hath joined together let no man put asunder."

Christianity a Teaching Religion.

Christianity has always been a teaching religion. Jesus Christ has become the Head Master of the world. All true advance in pedagogy has proved to be really an approach to the method and spirit of His teaching. Paul the great scholar reveals not only marvelous ability as a preacher, but consummate skill as a teacher. All through the early ages the Church handed on the torch of learning. Luther, Melancthon, Calvin and the long line of their successors appreciated the teaching function

of the Church and with diligence and self-denial taught and organized institutions of learning. The historian Bancroft speaks of John Calvin as the father of the public schools.

Our forefathers, driven to these shores by their high veneration for the Christian religion and desiring to perpetrate its spirit and aims, planted the school hard by the church. Of the first nine colleges established in those early days eight were erected by the Church. As late as 1860 only seventeen of the two hundred and forty-six colleges were state institutions. The Church also gave its energy and its treasure in the erection of academies. As late as 1850 there were more than six thousand of these institutions—almost all erected by the churches—with two hundred and sixty-four thousand pupils. These institutions were largely vocational in their outlook. They sought to prepare men for the ministry and for leadership. Their spirit was thoroughly Christian and their curricula was chiefly the Bible.

As life became more complex and the store of knowledge began to increase in unprecedented measure, the curricula was expanded. When the nation was formed and the great experiment of self-government invested each citizen with individual rights and responsibilities, and as useful vocations multiplied demanding a diverse leadership, other demands were made upon the schools.

Far-reaching Changes.

Believing in the separation of Church and State, appreciating the fact that a democracy for its safety and perpetuity must provide educated, sovereign citizens, the leaders in the churches in America were willing that many of their institutions, born in poverty, nourished in self-denial, rendered great because of the great men who moulded the lives of the students, should die that these newer institutions might live. Some day a thrilling chapter of history will be written revealing the forward-looking thought and patriotic action of these men.

The Church determined to continue some of its schools and colleges to assist in the great task of training an intelligent citizenship, and to provide the Christian element in education. From the church institutions came the able men who planned our wise and effective state systems of education and guided our state universities and agricultural and mechanical colleges.

Fortunately, many leaders of both Church and State in the early days saw there need be no conflict between the work of

these two bodies—that in reality both were needed—complementing each other. Every true American must regret that confusion came into the minds of many, both in religious bodies and in the commonwealths. Long years of discussion about "godless universities" and about the "unwarranted intrusion of sectarian organizations" in the field of education should have been given over to careful, constructive, co-operative statesmanship in this fundamental task.

A Serious Problem.

A great problem, not yet solved, presented itself at the very inception of education under the direction of the State. This became apparent when the doctrine of the separation of Church and State was enunciated in the constitution of the Republic. Gradually this principle was interpreted to mean that religion should have no place in the tax-supported schools of America. The fallacy and harm of this was seen by many in both Church and State. Daniel Webster contended that to the three R's should be added a fourth, Religion.

Not many years ago Dr. Paul Munroe, in his History of Education, said:

> "The complete secularization of schools has led to the complete exclusion of religious elements in public education and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."

When I first read this indictment of the home and the Church several years ago, it stirred me to the depths of my being. Its challenge has been before me for twenty years as I have labored as Secretary of Education of one of the churches. It is useless to deny the fact. There has been one saving element—thousands of the teachers in our schools, high schools and universities have been devoted Christian women and men. There has radiated from them the spirit of Jesus Christ. Their lives have testified to the power of His gospel.

Causes for Concern in the Nation.

Because of the sad neglect of the religious element in education, we have in our land conditions that have awakened the serious concern of all thoughtful men and women. Our people have become educated, but there is an awful breakdown in character. We have taught subjects, but have failed to develop the moral life. We have trained the head and the hand, but have neglected the heart. We have given myriads of courses and innumerable facts about material things, but have failed to teach the things of the Spirit. We have taught the facts of life and how to make a living, but have not put the youth in touch with the Source of life nor helped them discover the real meaning of living.

Fifteen years ago Mr. Edward O. Sisson described the situation in America: "Increased demand upon character and diminished care for the cultivation of character." He added this warning: "So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the Republic and the race."

Confidence in education without the sanctions of religion has been ruthlessly shaken throughout the world at this time of world upheaval. Men in all walks of life are recognizing the baneful influence of an education that knows not God or fails to make adequate provision for instruction concerning the things of the spirit. Faith in a Supreme Being is the organizing factor of man's intelligence. Belief in a Moral Governor of the world, to whom an account must be made, is the steadying influence in the moral life.

A few months ago the Vice President of the United States, the Chief Justice of the Supreme Court and the Attorney General made addresses at widely separated parts of the country on broadly varying themes, to vastly different audiences, but the real purpose of each address was to call attention to this fact, "There is in this country a wide and growing lack of reverence for authority and of obedience to law."

The American Committee on the War and the Religious Outlook, after a careful study and conference with chaplains and other workers, reached the conclusion that the most serious

failure of the Church as discovered in the army was "the Church's failure as a teacher." The British Interdenominational Committee reported that "probably four-fifths of the young manhood of our country should have little or no vital connection with any of the churches, and that behind this detachment there should be so deep a misunderstanding of the faiths by which Christian men and women live, and the ideals of life which they hold, is perhaps, the most salient factor of our evidence."

Scan the records of meetings of the National Educational Association and other similar organizations and you will discover almost universal recognition by the real educators in our public schools and high schools of the need of some more effective way of awakening and strengthening the moral life. The late Dr. G. Stanley Hall, in his book on "Adolescence," said: "I cannot find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize." These words are invested with new meaning as we read today of the frightful increase of juvenile delinquency and crime. *The Manufacturer's Record*, the *Wall Street Journal* and numerous trade journals are crying aloud for the releasing of spiritual influences that will give stability to character and purpose to life.

Education is a unitary process. It cannot neglect the heart, the conscience, the will, and produce the best results. Only religion can reach and successfully control the deep well-springs of man's being. President Woodrow Wilson said, "Religion is the only force in the world that I have ever heard of that does actually transform life and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

Henry Watterson, in his famous Christmas editorial, marvelously summed up what was expressed by General Haig, General Byng, General Pershing, Lord Roberts, Lord Kitchener and a host of others: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power alone, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and Him crucified, the bed-rock of civilization."

The Church must be called again to her task as the teacher in the spiritual realm. In every way it must endeavor to supply this great lack in the education of today.

Moses was the greatest teacher this old world has ever seen, save that divine Teacher sent from God. He spent forty years of his life in Egypt, where he became learned in all the learning of the Egyptians. He lived forty years in Midian, where, in the silence of the hills, he communed with God. He then gave forty years endeavoring to train the children of Israel. Just before his death he called the people before him and recounted the law. As the climax of his address, he called them to consider the only basis of the moral life in these words, "Hear, O Israel, the Lord our God is one Lord and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might."

To the lawyer who asked, "Which is the great commandment in the law?" Jesus Christ replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Moses gave intimations of sound pedagogy when he added, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." They give to man the only sure foundation of the moral life.

Causes for Concern in the Schools.

The situation is serious and the call for action is loud and clear. A true comprehension of the condition of the educational situation today gives added cause for concern and for intelligent, united action.

The schools are now literally crowded with their enriched curricula. The change in the social and economic condition of the home, new knowledge in the field of science, of industry and of commerce, and the demands upon the physical, intellectual, practical and social life of the day have caused the educators to feel that none of the interests of life are beyond their responsibility. They argue wisely that education is not preparation for life, but life itself. The field of their endeavors covers all the areas of human life. All—except the deepest and most fundamental of all the interests of the soul. In such a crowded schedule, the

Church has little opportunity to impart and the child has little capacity to receive the needed religious training. A new meaning is given to the exclamation of the wise man, "Of making many books there is no end, and much study is a weariness of the flesh."

When every other interest receives such careful attention, the student is apt to conclude that religion is of minor importance. The neglect of its place and sphere, sometimes unconsciously on the part of educators, produces this impression. On the other hand, many teachers, influenced by the philosophy of Immanuel Kant, believe that the central facts of religion are unknowable and therefore are producing upon the minds of their pupils the impression that religion is in the realm of superstition, that it dwells in the dark recesses that can never be fathomed, and that the intellect has no need to concern itself about such mysteries.

The introduction of "the scientific method" into the field of education has been of untold help in arriving at useful knowledge. This method, in the hands of those who have had no experience in religion, has led to grievous error. Ignorant of vital facts of the spirit, they form their judgments with essential data missing. Because they cannot comprehend from their own experience the spiritual forces that play with such effective results upon others, they are led into the error of declaring that no such force exists. Having no fellowship with the Unseen Friend of the Christian, they deny the reality of this experience in others. Thus some scientists become guilty of the two most heinous sins in scientists' eyes—ignorance of facts and prejudice in judgment.

If these men were aware of their unscientific attitude, less harm would result. Some of them assume a superior knowledge and speak with supposed authority. Have they not surveyed the universe and searched in vain for the facts that engage the overwrought imagination of the Christian? Are they not competent then to declare that there is no spiritual realm, that men have no souls, that the primary, psychological complexes explain all the phenomena? If one so ignorant of law should speak on jurisprudence, he would be laughed out of court, but on religion many find a patient and willing audience.

But religion has to do largely with the facts with which natural science of material things does not seek to deal. It is concerned largely with origins, purposes and ends of being. Our senses may assure us that certain things exist, but they cannot enable

us to deny that more exists. They tell us of the existence of matter. They do not tell us of the existence of ether, and yet ether is just as substantial as matter.

Another fact that should rouse the Church and the home to a clearer sense of their neglect and of coming danger lies in the fact that in reality some teachers are manufacturing a new religion—or are seeking to erect a scientific scheme to do the work that religion has done and alone can do. The end of this religion is "socialized democracy." Its law is an "ethical code" which will lead to "scientific morals." Its diety is reason. Its end is character, achieved by self-reliance, self-culture, self-respect, and self-expression. It gives no place to a personal God and no recognition to the moral law. It cultivates the habit of "looking away from first things, principles, categories, supposed necessities, and of looking only towards last things, fruits, consequences, facts." To these there is no such thing as *the* truth. Whatever *works* is true. Right conduct is that which brings "the greatest happiness to the great number—every man to count as one." It externalizes life and snuffs out the inner light.

That is a wonderfully suggestive cartoon in the *Memphis Commercial Appeal* of recent date. On a table are a number of large volumes—"Modern Education," "Art," "Literature," "Philosophy," etc. In the center is an old-fashioned tallow candle (marked "Our spiritual development") almost burned out, giving forth but a pale and flickering light. Underneath the suggestive picture are the words, "The lamp by which we read."

Causes for Concern in the Church.

There are thousands of educators in America who have not bowed the knee to any false god. They are sincere, humble, devoted followers of the Lord Jesus Christ. They say with the Psalmist, "Bless the Lord, oh my soul, and *all that is within* me, bless His holy name." Their affections, their wills, their *minds* are His. They see the danger, they appreciate the lack in our education, they are carefully seeking a remedy. There is one element that renders the case almost hopeless to some of them—the division in the Church. They see not one, united, conquering Church, but fifty weak, divided Churches. The Church must face this fact, for to many it is an insurmountable problem. In many recent books, on hundreds of pages, you will find scores of other remedies suggested, while in a few paragraphs reference

will be made to religion, and this powerful agency dismissed with a mere statement of the fact that it is impossible to use the Church in America because of its divisions.

Much of this is more apparent than real. Protestantism will always allow the freedom of the individual conscience. If all the churches were brought together tonight in one great organic whole, in a short time there might be cleavage on other lines. Until a few years ago the schools and colleges were listed as "sectarian," "non-sectarian" and "state" institutions. No longer is this done by the United States Bureau of Education. No real college is now sectarian in its spirit, method or curriculum.

As the boys began to come back from "Over There" they all revealed a real pride in having been members of the A. E. F. But those who were in the First, the "Rainbow" or other divisions which saw service at the front, seemed to rise a little higher as they spoke of the excellency of their outfits.

There is much more brotherly love and comity and co-operation among the divisions of the Church than the world knows. The Federal Council of the Churches of Christ in America bears eloquent testimony to this. If each division, looking after its own recruiting, replacements, provisioning, drilling and inspiring its rank and file, keeps its face towards the enemy and cheers and inspires and helps the other divisions in its own sector of the battlefield, fighting ignorance, superstition and sin, helping the weak, reclaiming the fallen, leading the world back to God, little loss may be sustained. In this way, too, the breaches will be healed and almost imperceptibly may we discover a united, compact Church of the living God.

In forming a democracy as well as a Protestant Church, some place must be left for individual thought and expression. The one universal requirement for admission to a Protestant Church is faith in Jesus Christ as the divine Saviour and Lord and Master of life.

One afternoon just before the Presidential election, one New York paper quoted the President of Columbia University as declaring that the election of Mr. Coolidge was of utmost importance to the security of the nation. Another quoted the President Emeritus of Harvard as declaring that only by the election of Mr. Davis could America save its soul and minister to the deeper needs of the world. A third quoted the Dean of Psychology of Columbia as saying both the old parties were talking "bunk"

and that Mr. La Follette offered the only program that could appeal to thoughtful men! Men who differ so broadly in thought and who belong to parties so diverse can yet work together for the common good. The various divisions of the Church must together meet the situation in America today.

Calls for Action.

The Church must awake out of its sleep. It must perform its own God-given task more thoroughly. It must lend the full measure of its united help to the home and to the school.

The home must be more seriously impressed with its incomparable task. The instruction in the home is of vital importance. The spirit there inculcated will abide. A nation cannot rise higher than its homes. What is primarily needed is not the adjustment of the child to its environment but the adjustment of parent, child and home to the ideals of Jesus Christ. This means a real revolution in the social and business life of many a church member.

The Church should be made to minister more adequately to the spiritual needs of its youth. It should be a place of worship and of instruction. The whole hour should be filled with real messages concerning the unseen realities which will reach the heart and inspire the life of the worshipers. The prayers, the reading, the message from the Bible, and the songs should all converge on this end. Especially should there be worthy music. The secret of the assembling, training and efficiency of the American army will not be understood except by those who remember that those who planned its work decreed that it should be "a singing army." The dynamic spirit of Jesus should be emphasized and exemplified in teaching and in life. Love is the greatest power in the world. The purpose of education is to fix love upon the highest and best objects.

The Church should give more careful attention to education through the expressional activities of its members. Christianity is a religion of works and of fruits. "Wherefore by their fruits," said Jesus Christ, "ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." It is not a mere intellectual assent to the claims of Christ. It is a "*faith* that *worketh* by *love*." "If any man wills to do God's will, he shall know."

Scores of "agencies" born in the Church, guided by devoted Christian men and women, receiving their inspiration, their personnel and their financial support out of the Christian family, are utilizing the energies and developing the activities of thousands of our youth. Some of these organizations are now wealthy and seem to care little for the mother who gave them birth. Some of them are loud in their proclamation that the Church has failed in its "social mission." Others are still the handmaids of the Church, loyally serving the interest of Christianity and worthy of the encouragement and help bestowed upon them.

The Sunday school should be taken more seriously and its work made more efficient. All the churches are now giving most careful study to this problem and larger plans are being made for the future. The short period of time for instruction, the meeting of the classes only once a week, the problem of untrained and ofttimes overworked teachers, the lack of co-operation on the part of the home and the poor equipment for the work, are some of the handicaps under which the church school now seeks to do its work.

The week-day school of religion is finding favor in many towns and cities. Those who are watching the effort are convinced that large numbers of public school authorities will gladly give the pupils of the schools and high schools two hours a week for instruction in religion by the churches. The great problem will be found in securing suitable, trained teachers. If academic credit is given for this study, academic work must be done. There will be a constant danger that the work may drift into the hands of those dominated by the purely professional spirit and method, whose attitude will not touch the spirit of the student.

The daily vacation Bible school is utilizing the gifts of many college men and women during the vacation period and is giving religious instruction to some who otherwise would be spiritually destitute.

Already, great progress has been made in ministering to the spiritual needs of the youth at the state institutions of higher education. The plan is to provide a normal church at the seat of the university with an attractive and trained pastor. Unless a student is kept in touch with organized Christianity during the four formative years of his university life, a chasm so deep and so broad may develop between him and the Church that it

may never be bridged. At many universities "schools of religion," conducted jointly by various denominations, are giving courses in Bible and in religion and are receiving the cordial support of the university authorities. At most of these centers, the various churches, Christian associations and the university administration are patiently studying the needs and opportunities and are co-operating in a fine spirit in working out a solution.

The church colleges and seminaries have seen with clearness the great problem of which we are speaking and have rendered valuable assistance. During all these years theirs has been the voice crying in the wilderness. They have sent out thousands of trained, Christian preachers and teachers. They have not only ministered directly to all the fields of education, but have given a steadying influence to other institutions of learning. Some of the great presidents of the state universities are today making the strongest pleas for the church college. Notable among these is President W. O. Thompson, of the Ohio State University, who recently said, "The church college, properly equipped and endowed, has the supreme call and the supreme opportunity of the hour." The Church will neglect these institutions at the peril not only of its well-being, but of its very life. They must be better equipped to send forth the teachers of religion so greatly needed in the homes, the Church and public schools, high schools, teachers' colleges, church colleges and state universities. In the immediate future, thousands of such teachers will be needed. If the Church does not furnish these teachers and assist the state in preparing them, it has little right to complain of those who are trained wholly under secular influences.

There are many facts that bring encouragement and hope to the heart of the Church. The eager questionings, the impatience of its own ignorance, the thirst for information and facts concerning religion that are evident in the students of America is not a turning away, but we believe a nearer approach to Christ. There are no facts nor group of facts that tell against the religion of Jesus. It will bear any scrutiny. "Prove all things, hold fast that which is good" is the injunction of the apostle who had just said, "Quench not the spirit." Christianity is intelligible; it is possible; it is necessary. What marvelous data we have for study in the fact of Christ, in history, in conscience, in experience, in all of life, in all the world.

Through this religion some great thing is done *in* man. He has a change of mind—new thoughts, new affections, new purposes, new powers are his. He is regenerated—born again. Some great thing is done *for* man. *All* that the cross means none of us know. We do know that that cross has changed the world, that there, in a real sense, the Son of Man died for the sons of men. It is not strange that at the front in the World War the hymn most often called for by the boys was:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but dross
And pour contempt on all my pride."

The Way Out.

Recently Dean Herbert E. Hawkes of Columbia University said: "It is the duty of the college to develop the *whole man*—social, intellectual, aesthetic and religious. An education which does not accomplish this fails in so far as it falls short of the ideal." The leaders of both State and Church must recognize this as a tremendous fact. They must become more conscious of the failure of school and college to develop the religious life. The ultimate forces of life are the spiritual forces. These must not be neglected at any time. Several years ago President Hadley of Yale said: "I do not believe you are going to make the right kind of a citizen by a godless education, and then adding in religion afterward. The idea is wrong. Education and religion must go hand in hand."

In that notable book by Dr. W. H. P. Faunce, "The Educational Ideal in the Ministry," you will find this clear call to this most important and fundamental task: "Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say, 'Education is no longer in our hands'; the State may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine, religious training. It is time, therefore, for Church and school to co-operate, as army and navy co-operate, in defense of our common country."

UNION PRESBYTERIAN SEMINARY
3 2146 00521 2975

Can we do it? Will we meet this challenge? It is a task difficult enough to call forth man's largest abilities and to drive him back to the limitless resources of the living God.

Roger W. Babson says: "The greatest undeveloped resource is faith; the greatest unused power is prayer. The business men of the nation are waiting for the Church to open to them these resources."

What a task and challenge to the Church of the living God! What a responsibility now rests upon the great leaders of education in America.

What should so awaken the faith of America as the facing of this great problem which involves the happiness and prosperity of our sons and daughters and the perpetuity and larger development of all the free institutions of our land!

Brighter days are ahead. The trend of science today is away from crass materialism back to a more spiritual interpretation of the universe. The Church, in unity of faith and action, with the torch of divine revelation in its hand, must not fail to point the way to Him who is "the Way, the Truth and the Life."

Shall we heed these calls that come to our hearts on every side? Shall we hear the Master's voice as He commands, "Go preach," "Go teach?"

Louisville, Ky.